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Exploratory Study of Ayurvedic Texts for Diagnostic Approaches in Mental Health Disorders

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Introduction:

The India, with its rich tapestry of cultures, languages, and traditions, is also the root of several ancient medical systems. Some of them are Ayurveda, Siddh, and Unani, which have withstood the test of time to reflect the scientific wisdom of the ages. Such systems, formally documented in classical Indian treatises, provide a wealth of information about human nature – especially concerning mental illnesses(Mukherjee et al., 2017).

In the traditional Indian system of medicine, a holistic approach to balance body-mind and spirit becomes important for health. This principle emphatically applies to mental health. For instance, the diagnostic approaches and treatment techniques presented in ancient Indian texts characterize what we would today diagnose as mental health conditions. Examples of such kinds include Charaka Samhita and Sushruta Samhita from *Ayurved*.

Exploring these texts for mental health care is like making a trip in time and using the wisdom of the ancients can be applied to combat modern issues. These scripts are not just medical guides but philosophical writings that represent an interrelationship between mental and overall health of an individual (Patwardhan et al., 2015).

Diagnostic approaches in these traditional systems are overwhelming and complicated. They consist of physical symptoms, emotional states, and environmental factors much like the biopsychosocial model used in modern psychiatry. However, they also consider the assessment of more subjective elements such as spiritual well-being, which is often not addressed in Western medicine (Manohar et al., 2020).

Therapeutic techniques available in these texts are equally diverse. Starting from plant-based medications and dietary prescriptions to yoga and meditation, these systems propose a vast range of non-pharmacological interventions for mental health disorders. The prescribed treatments are personalized, not simply to alleviate symptoms but to restore the balance of energies within the body – the doshas in Ayurved, which are believed to be fundamental to an individuals physiological and psychological make -up (Frawley D., 2000).

The integration of these ancient practices into modern healthcare systems remains subject to scholarly debates and scientific study. Are these practices effective? Can they be empirically

validated? And, most importantly, can they complement modern psychiatric techniques to provide a more compassionate and holistic approach to mental health care?

As we delve into this exploration, it is crucial to remember that mental health disorders are not a contemporary phenomenon. They have existed as long as humanity exists, and that is why have various methods of treatment. Traditional Indian medical texts stand as a piece of evidence to the ancient understanding of the human psyche and its disturbances, providing us with time-tested approaches that might offer us possible solutions to modern neuropsychiatric problems (Chaturvedi, 2013).

The Indian Traditional Medicine System

In summary, the examination of traditional Indian medical texts is not merely an academic exercise; it may well hold the key to unlocking new pathways in mental health diagnostics and treatment, blending age-old wisdom with modern science to create an integrated approach toward achieving mental wellness. When we find ourselves on the edge of this huge sea of conventional knowledge, it calls us to acquire new insights and perhaps rediscover forgotten approaches that could revolutionize our current therapeutic practices(Mukherjee et al., 2017).

Therefore, this research is not only academic in nature rather it is an urgent imperative to expand our range of strategies in the ongoing struggle against mental health disorders. It promises a fascinating intertwining of the past with the present, where every page of ancient wisdom has the potential to illuminate the paths of healing and hope for innumerable individuals grappling with mental health issues in the modern world (Patwardhan et al., 2015).

The traditional Indian medicine includes herbs, which are also named as the Indian systems of medicine that consist of various other practices in its categories and ways developed from years. It is a source of pride in India and the country identifies its cultural, spiritual, and historical roots with it. Traditional Indian medical system holds unique features that differentiate it from Western medicine, such as a holistic approach in health issues and the use of natural remedies, lifestyle changes, and spiritual aspect. In this writing, we focus on two key elements of traditional Indian medicinal practices – the traditional significance, in understanding of which one should overcome any preconceived notions and consider all options – as well as its unchanged presence in modern times. The Indian medicinal system consists of some recognized systems of medicine, such as , Ayurveda. Each of these systems embodies its own principles, methodologies and treatment modalities which create a wonderfully complex fabric that characterises traditional Indian medicine. From these,

Ayurveda has a special relevance because of one being the ancients and widely used system. The then existing practice- Ayurveda, which means “the science of life”, focuses on the harmonized existence between mental, physical and spiritual aspect in the body as a method to promote good health and welfare. Personalized treatments are given to patients as per their individual constitution (dosha) so adjusting an equilibrium in the body of a patient.

The literal base of traditional Indian medicine finds its existence within itself among ancient texts such as the Vedas which are even older than a hundred years. These elucidate the workings of the human mind in relation to rational thinking and processes essential to making decisions or engaging in critical episodes.

The great and ancient Indian sages resulted in together their renowned scholars like Charaka, Sushruta etc also contributed enormously in emergence of Ayurveda as well to other traditional medical systems. The fact that traditional Indian medicine finds its natural and sustainable healing techniques to be an integral part is one of the peculiarities. One of the signs that are prominent in the Indian traditional medicine system is the use of Herbal medication which has a comprehensive pharmacopeia with plant- processed substances that have been used for centuries to treat many morbid conditions. The knowledge about medicinal plants along with their curative values have been carried from generation to successful get following generations, thus saving the traditional referred tradition of cannabis medication. Also, apart from herbs used in traditional Indian medicine, this type of treatment includes many other healing methods such as body massage, yoga and meditation, nutritional therapy. These, practices are all aligned to restore homeostasis at the body level and help health become normal. For instance, yoga can serve as a perfect multidimensional practice that not only provides the physical benefits but also functions as an instrument for emotional and spiritual well- being contributing to the philosophy of traditional Indian medicine. Traditional Indian medicine is still being used in the contemporary world despite its obvious flaws, this can be noted by the fact that it continues to be popular and has been incorporated as a modern aspect of Western medicine. First among which the largest recognition has received ayurveda, as a global trend to health as many of its principles and methods formed in different countries are devoted to non-specific measures aimed at preventing diseases. Its ideas have led to being a new perspective in other countries, such as complementary and alternative medicine practices, helping to revive natural and holistic modalities.

In addition, traditional Indian medicine has proven to be effective for the treatment of chronic illness and general health awareness in order to be healthy. The focus on individualized treatment plans, lifestyle modifications, and home remedies upholds the rising interest in patient centered medicine and alternative approaches. Therefore, traditional Indian medicine has established its niche on the map of modern healthcare systems alongside their conventional counterparts, presenting healthy pagan alternatives to those patient-customers who prefer holistic and natural ways to health. The reforms that has taken place during the later times by Indian government have made no attempts to encourage and protect traditional Indian Medical System. In the end, it can be said that the Indian medical system constitutes an embodiment of the lore wisdom and time styles knowledge which has been accumulated through generations. It has a holistic approach to health, reliance on organic remedies and personal treatments that is still attractive for modern people who aspire to get viable and long-term treated healthcare services. Traditional Indian medicine is certainly a fast-evolving and changing field, which has seen drastic changes over the years with it still having its relevance in today's world due to its immense impacts on global healthcare.

Ayurveda

Ayurveda, the ancient science of life originating from the our ancient texts, Vedas, has been practised in India for over 5000 years. One of its under explored branch, Bhoot Vidya, discusses the psychotherapeutic aspects of human well being. This study will shed light on the significance of Bhoot Vidya, its application in preventing and curing mental illnesses, and the broader Ayurvedic context(Chaturvedi S. K., 2013).

According to Ayurveda, the world is a combination of five elements or Panchmahabhoot and the interplay of gunas, Satva, Rajas, and Tamas, forming the human body. In this holistic view, diseases generates with unhappiness, categorized into three types: Aadhyatamika, Aadhibhotika, and Aadhidaivika, leading to seven types of diseases, including hereditary, congenital, metabolic, sporadic, environmental, psychic, and natural(Dash & Sharma, 2013).

Among the psychotherapeutic sciences, Bhoot Vidya specifically addresses three categories, i.e.,Unmada (mental illness), Amanusaj (paranormal illness), and Apsmarj (epileptic illness). Treatment in Ayurveda involves three approaches i.e., Daivyapasrayam Chikitsa (god oriented), Yuktivyapasrayam Chikitsa (science oriented), and Satvavajayah Chikitsa (soul oriented) (Bhishagratna, K.,1962).

Satvavajayah Chikitsa focuses especially on the mind and soul, incorporate counselling based i.e., Manohitebhyah, realization-based i.e., Manoarthebhyah, and meditation-based i.e., Manonigraha treatments(Manohar et al., 2020).

A detailed treatment criteria for specific conditions involves gem therapy using various stones and metals, mantra chanting, offerings, dietary changes, lifestyle modifications, and specific medicinal formulations. The rituals and practices vary based on the type of disorders like Gandharvounmada, Bhutonmada, Bhujangounmada, Apsamara, or Unmada(Dash & Sharma, 2013).

However, the understanding of psychotherapeutic aspects in Bhoot Vidya goes beyond typical treatments. It includes rituals, prayers, gems therapy and life style changes of which mental wellness is addressed in a holistic manner. The importance of the rituals and offerings, adherence to natural cycles, and ethics in Ayurvedic psychotherapy are crucial (Bhishagratna, K.,1963).

Despite its being tradition-based, the treatment protocol is flexible. It recommends gem therapy, invoking particular deities by use of mantras, dietary adjustments and lifestyle modifications that are appropriate to individual needs. The highlighting of self-actualization, meditation and counseling serves to remind people about the importance of having a balanced positive state of mind (Frawley D., 2000).

Ayurveda acknowledges the interdependence of physical, mental and spiritual domains and focuses on consciousness as a means for health preservation. However, the healing methods described in Bhoot Vidya indicate a profound understanding of human psychology as they combine ancient knowledge with sensible practices(Telles et al., 2012).

In conclusion, Bhoot Vidya is part of Ayurveda and it offers a distinctive viewpoint for psychotherapeutic sciences. The holistic approach with gem therapy, mantra chanting, dietary modifications as well as lifestyle changes shows the deep insight into the connection between mind-soul-body (Bhishagratna, K.,1963). Though deeply embedded in tradition, the flexibility of such practices makes them current and applicable by providing an integrated mental health approach.

Mental Illness in Sushrut Samhita

Though Sushruta Samhita is majorly focused on the surgical aspects, it delves into a range of medical conditions as well. Some conditions mentioned in the Sushruta Samhita aligns with

aspects of mental health is unmada, a mental disorder as it depicts a condition in which the mind no longer has normal conducts and instead leads an uninhibited life with abnormal thoughts, feelings, and actions. According to Sushruta Samhita, one of the main causes of Unmada includes bhootas or evil spirits influencing a person. The symptoms of Unmada include delusions, hallucinations, erratic behaviour, and loss of cognitive functions. Different types of Unmada are classified based on the predominant dosha (Vata, Pitta, Kapha) involvement and other factors (Bhishagratna, K.,1963).

Mental Illness in Charak Samhita

In the Charaka Samhita, Unmaad (insanity) is considered a disorder of Manas (mind), Buddhi (intellect), Smriti (memory), and Chetana (consciousness), which is characterized by erratic behavior, delusion, agitation, and altered perception. It is chiefly of two types: Nija Unmaad (endogenous) and Agantuja Unmaad (exogenous). Nija Unmaad causes due to an imbalance of Tridosha (Vata, Pitta, Kapha) and disturbances in Triguna (Sattva, Rajas, Tamas), also can be provoked by poor diet, unhealthy living, and emotional stress. Agantuja Unmaad is caused by external factors like trauma, toxins, infections, or supernatural disturbances (Graha Badha). Charaka Samhita primarily classifies diseases based on the principles of Tridosha (Vata, Pitta, Kapha) and Saptadhatu (seven bodily tissues). Yet, it touches upon conditions that may align with the concept of Amanusaj Vyadi(Dash, B., & Sharma, R. K., 2013).

Here it is important to understand that different Ayurvedic texts may use different classifications and terminology and that different people may interpret these terminologies in different ways according to their understanding. Ayurveda has a holistic approach, considering mental, spiritual, and physical factors. Modern interpretations may vary depending on personal viewpoints, even while ancient books offer insights on conditions that appear to be paranormal but actually, its something else.

DSM-V

Comparative Analysis of Ayurvedic and DSM-5 Classifications

1. Comparing Addictive and Substance-Related Disorders with Vishaja Vyadhi (Toxic Disorders)

According to Ayurveda, Vishaja Vyadhi describes illnesses caused by the buildup of toxins (Visha) in the body, which might result from poisons or toxins in the environment, due to poor digestion, external poisons, or mental toxins (Sharma & Dash, 2012). DSM-5 classifies

substance related disorders based on the physiological and psychological effects of substance, drugs or alcohol. The broader interpretation of Ayurveda includes environmental toxins, emotional toxicity, and dietary imbalances. This suggests that Ayurvedic detoxification therapies (Shodhana Chikitsa) offer additional insights for managing withdrawal symptoms and mental health recovery (Mukherjee et al., 2017).

2. Various Mental Health Classifications from DSM vs. Manasa Roga (Mental Disorders)

Ayurvedic texts describes Manas Roga as mental disturbances causing from an imbalance of the Trigunas (Sattva, Rajas, Tamas) and Tridoshas (Vata, Pitta, Kapha)(Lad V., 2005). Some conditions like Unmada (psychosis) and Apasmara (epilepsy-related disturbances) have similarities to modern psychotic disorders, neurodevelopmental disorders, and mood disorders (Srikantha Murthy K. R., 2000).

3. Psychotic and Dissociative Disorders in DSM vs. Bhoot Vidya (Mental Disorders)

Bhoot Vidya, a branch of Ayurveda, describes mental illnesses caused by microbes, imbalances of elements and external energies (Sharma & Dash, 2012). While Western psychiatry does not recognize supernatural causation, some conditions described in Bhoot Vidya resemble dissociative identity disorder (DID), psychosis, and schizophrenia, where individuals report external control over their actions or thoughts (Telles et al., 2012).

For example, if we talk about patients diagnosed with Grahonmaad in Ayurveda exhibits symptoms like hallucinations, delusions, or altered states of consciousness, symptoms that DSM-5 classifies under the schizophrenia or dissociative disorders (Mukherjee et al., 2017).

While DSM-5 does not acknowledge supernatural causes, anthropological and transcultural psychiatry studies recognize cultural syndromes where possession states are part of indigenous healing traditions (Luhrmann T. M. et al., 2015).

However, studies on seasonal affective disorder (SAD) and circadian rhythm dysregulation show that external environmental factors such as sunlight exposure and seasonal changes influence mood disorders, drawing some indirect parallels with Ayurveda's view on planetary and cosmic influences (Rosenthal et al., 1984).

4. Vata Vyadhi (Disorders Due to Vata Imbalance) vs. Anxiety, Somatic Symptom disorders, and Sleep Disorders

Vata Vyadhi is an imbalance in Vata element in the body and the disorders caused by excessive movement, dryness, and nervous system hyperactivity, which is associated with anxiety, fear, and restlessness in Ayurveda(Srikantha Murthy K. R., 2000). These symptoms of Vata Vyadhi are very similar to Anxiety Disorders (Generalized Anxiety Disorder, Panic Disorder), Somatic Symptom Disorders, and Sleep-Wake Disorders in DSM V.

Ayurveda's mind-body approach integrates dietary modifications, herbal treatments, and yoga therapy, offering alternative or complementary treatments for anxiety-related disorders beyond pharmacological interventions (Telles, S., et al., 2012).

5. Unmada (Psychosis) vs Schizophrenia Spectrum and Psychotic Disorders

Ayurvedas most thorough descriptions of severe mental disease , unmada, include delusions, hallucinations, severe emotional disturbances, and abnormal behavior (Sharma & Dash, 2012).

Schizophrenia spectrum and other psychotic disorders, like schizoaffective disorder and schizophrenia, closely correspond to Unmada (American Psychiatric Association, 2013) in DSM 5.

Ayurveda offers an individualized approach for diagnosis by classifying Unmada into several types based on doshic imbalances (Vataja, Pittaja, Kaphaja, Sannipataja, and Agantuja) if we compare it with DSM-5s standardized classification (Mukherjee et al., 2017). Ayurvedic treatment methods including Rasayana therapy(rejuvenation therapy), lifestyle and diet modifications, and Satvavajaya Chikitsa (psychotherapy) emphasize on holistic management, which can complement contemporary psychiatric treatments (Patwardhan et al., 2015). Ayurveda's holistic approach to mental health, incorporates biological, psychological, spiritual, and environmental factors, and presents a valuable complement to the modern psychiatric diagnostic and treatment model. Future research should focus on empirical validation of Ayurvedic classifications and explore how integrative diagnostic models can improve patient outcomes.

Review of Literature

One of the most complex challenges in medicine is the diagnosis of the mental health disorder, due to interplay of biological, psychological, social and spiritual dimensions. Modern Psychiatry/Psychology follows DSM-5, which has advanced standardized diagnostic criteria, often fails to consider individual variability and cultural nuances. Ayurveda includes body, mind and soul in its diagnostic frameworks, hence it is more accurate as it is an ancient science

that has been practised for over five millennium and it emphasizes a personalized holistic approach. By integrating these perspectives from Ayurveda and Modern Psychology, a comprehensive diagnostic framework for mental health disorders can be developed.

(Khan, S.et al.,2023). The researchers investigated the impacts that Ayurveda has had on mental health. With its origins in ancient philosophy and its foundation in holistic principles, Ayurveda offers a complete strategy for treating specific problems, preventing mental disorders, and improving mental wellness. Observing how Ayurveda stands out due to its holistic approach to it, from the fundamental understanding of the mind and body connection, where they discussed "Manas" and the "Trigunas," to the practical applications of Ayurvedic treatment modalities like dietary recommendations, herbal medicine, lifestyle changes, and meditation practices that promote mental wellness. The possible synergy between Ayurveda and contemporary psychiatry was additionally emphasized, thus demonstrating the ways in which integrative mental healthcare models can merge both systems strengths to provide patient centred care.

Scientific research and evidence supported the legitimacy of Ayurveda in mental health, with favorable results from clinical trials that pointed to a way towards integration into standard medicine. Cultural competence and ethical aspects were also emphasized, stressing that cultural diversity should be taken into account in the Ayurvedic approach to mental health care. This respect for cultural diversity provides that Ayurveda can be a great asset to people from different walks of life.

Acknowledging that Ayurveda treats mental health disorders as well empowers people to take charge of their own mental health through lifestyle modifications, seasonal routines, stress reducing techniques. Through being in rhythm with the seasons and practicing mindfulness, people can develop resilience and balance.

Concluding this journey around the world of Ayurveda and mental health, they invited readers to consider the transformative power of Ayurvedic principles and practices in their lives.

Ayurveda’s holistic view, understanding mental health as a non-independent part of wellness compared to the other dimensions was emphasized. By embracing the wisdom of Ayurveda, individuals can go on a path toward lasting mental wellness, balance, and resilience. The exploration served as a source of inspiration and empowerment. the journey served as a guide to investigate Ayurvedic secrets relevant to one’s mental wellbeing.

(Talapatra, T., et al 2021). The holistic treatment of mental and physical health is an essential aspect of Ayurveda. It offers thorough insights into emotional and social well-being in addition to treating physical or bodily ailments. According to Ayurveda, three basic causes are responsible for the origin of all diseases: : Asatmaindriyartha Samyoga (excessive, non-utilization, or improper utilization of sense faculties), Prajnaparadha (Intellectual blasphemy), and Parinama (time). Emotions are regulated by a balance of Doshas in the mind, and imbalances with these Doshas are a major factor in the development of mental illnesses. The increase in stress levels in the modern world is a major factor in Manovikara (mental illnesses). Ayurveda provides several references pertaining to Manas (mind) and the management of Manovikara, providing treatment options that are simple to comprehend. The management of Manovikara is dependent on the role of Swastavritta, which includes Daivavyapasraya, Satwavajay, Naisthiki chikitsa, and Yoga. Nowadays, the prevalence of Rajas and Tamas is identified as the root causes of mental disorders, that underscores the necessity to comprehend Manovikara – its causes, symptoms, prevention, and management. This article is a review, exploring the concepts of Manas (Mind) and Manovikara (Mental disorder) in Ayurveda. It seeks to provide information about how the ayurvedic mind is understood in terms that are outlined through a complex understanding of mental health. With the rise of mental health problems alongside increasing challenges in modern life, Ayurveda as a holistic practice that combines physical and psychological aspects is becoming more relevant.

(Phull, G., Phull, R., & Aggarwal, D., 2019) argued in their paper that utilizing the potential of Ayurveda might help people maintain mental peace by significantly reducing the rising number of psychiatric disorder cases. The ancient wisdom of Ayurveda is once again becoming valuable in the twenty-first century as it demonstrates its timeless worth. Hundreds of samhitas from ancient times describe numerous psychotic and somatic illnesses, which illuminate the intricate nature of mental processes (mana). In the Brihtrayi, Charaksamhita is a crucial source that offers elaboration on manas, their types and classifications as well as Mansika guna(mental qualities), mano-vikara (mental disorders) and its treatment.

Ayurveda considers the body, senses, mind, and soul as integral parts of a living beings life. The occurrence of physical diseases like grahni, ardhavbhedaka, atisara, and chhardi is significantly linked to manas. This is evident. Ayurvedas definition of health goes beyond physical well-being and includes mental wellness as a vital and necessary aspect.

At some point in their lives, around 450 million people worldwide are affected by mental disorders, as reported by the World Health Report, which ranks them amongst those responsible for ill health and disability. Despite the availability of treatments, only one in three individuals with known mental disorders seek help from healthcare providers. By adopting Ayurvedic principles and treatment guidelines, a robust solution can be found to address the increasing problem of stress-related disorders and psychogenic illnesses. Treatment that focuses on root cause and healing patients at the subconscious level is crucial, along with physical therapy.

Concepts such as mana, manovigyana, jnanaotpati, and manusroga samprapti are extensively covered in ancient Ayurvedic literature. Despite the lack of detailed mental examinations, Ayurveda offers an in-depth and concise explanation of mana, manovigyana, jnanaotpati, manasroga samprapti, and manas vikara along with associated treatments.

The recognition of mental health and psycho-somatic diseases in modern science started in 1908. However, Ayurveda had long ago recognized and detailed these aspects in its rich heritage. The global acknowledgement of mental healths significance is evident in the fact that even the World Health Organization (WHO) revised its definition of health, highlighting mental health as a crucial dimension, a few decades ago.

One of the foundational texts of Ayurveda is Charaksamhita, which prescribes a many preventive measures to protect oneself against many mental disorders. Sadvritta, Achararasyana, Ritucharya(seasonal regimen), and Dincharya are all vital practices that support mental health maintenance. These practices include righteous living, ethical behavior, and daily routine. Additionally there are various aushadhis, which are herbal remedies prescribed to strengthen the mind.

(Behere PB. et al., 2013). In this study discusses about one of the foundational elements of Ayurveda practices, with a focus on three distinct treatment methods: Satwawajay Chikitsa, Yuktivyapashray, and Daivyapashray Chikitsa.

Sattvavajaya, as explained in Charaka Samhita and referred to as Sattaraksi, is a revolutionary concept that shares similarities with modern Ayurvedic psychotherapy. Through spiritual knowledge, philosophy, fortitude, remembrance, and concentration, one can attain mental restraint or mind control. The usefulness of traditional mental health promoting practices, such as yoga, is recognized. Psycho Veda is the name given to the powerful combination of contemporary psychotherapy and Ayurvedic practices. According to Vedic principles, the integration reflects a thorough comprehension of the mind, emotions, and psyche. People are

taught to regain fundamental knowledge, become self-aware, and understand the natural forces that influence human experiences in Psycho Veda. Both mental and physical health can significantly change when Ayurvedic practices are incorporated into daily life.

According to data from the World Health Report, one in four people worldwide have mental health issues, underscoring the significance of Ayurveda in this context. A substantial contributor to global health issues, mental diseases affect over 450 million people globally. Ayurvedic principles are the most effective way to address this issue, as only a third of them require professional assistance despite available treatments. Besides its physical attributes, Ayurveda also encompasses the psychological aspects of health. Along with the herbal remedies, Sadvritta, Achararasyana, Ritucharya and Dincharya are recommended as ways of maintaining mental health. One of the foundational texts of Ayurveda is Charaksamhita, which not only prescribes preventive measures against various mental disorders but also embodies timeless principles for holistic health. The central point highlights that Ayurvedas definition of mental health and related disorders encompasses prevention as a whole. Observing these guidelines can potentially prevent many modern illnesses, and maintain a balanced state of physical, mental, and spiritual well-being. Ayurveda principles help individuals cope with modern challenges and promote overall wellness. These texts carefully describe the cause, symptoms, diagnosis and treatment of disease in humans as well as in animals. Bhoot-Vidya, the science of mental disorders in Ayurveda is based on conditions that range from mild anger and greed to severe psychosis.

(Dube, K. C., 1978). A comparative analysis between the clinical diseases listed in the International Classification of Diseases and Ayurveda is provided in this paper. The Atharva Veda and subsequent manuscripts by renowned people like Charak, Susrut, and Vagbhatt are the sources of Ayurveda, an age-old medical system with roots in Indian customs. These books provide a thorough description of the causes, symptoms, diagnosis, and treatment methods for illnesses that impact both people and animals. The study of mental diseases in Ayurveda, called Bhoot-Vidya, covers a wide range of conditions, from minor expressions of anger and greed to severe psychoses.

The purpose of this paper is to give a brief summary by comparing the clinical conditions described in the International Classification of Diseases with those explained in Ayurveda. The holistic approach of Ayurveda recognizes the symbiotic relationship between the body (soma)

and the mind (psyche). It gives psychic energy the utmost importance, viewing it as the driving force behind creation—the original force.

According to Vedic concepts, the human personality is made up of three basic components called gunas: Rajas (the desire for pleasure and emotions), Tamas (animal-like behavioral tendencies that cause deterioration), and Satva (pure qualities). According to Ayurveda, an excess of Tamas and Rajas causes abnormalities.

The primary therapy approaches include a variety of strategies such as hypnotism, suggestion, auto-suggestion, assurance, persuasion, and ritualistic therapy. In order to restore balance and well-being, Ayurveda also uses techniques including the transfer of symptoms, confession, penance, sacrifice, the use of natural materials, endocrine and pharmacological therapies, and tantric and yogic activities. The complex understanding of the relationship between mental and physical health found in Ayurvedic philosophy is reflected in these holistic remedies.

(Fàbrega H Jr., 2001) In the intricate landscape of international diagnostic systems, the dichotomy between universalism and cultural relativism comes to the forefront, particularly concerning mental health in Western societies. The pivotal question revolves around the application of cultural relativism to the formulation of mental health concepts, considering variations in social and psychological behaviors across different cultures and historical periods.

The influence of societies and cultures on mental health prompts inquiries into the extent of their impact. Can societies shape, conceal, or even redefine traditional Western psychiatric disorders? Moreover, how do genetic and neurobiological substrates of psychiatric disorders manifest universally across cultures? These questions evoke metaphors of societies as gardens, where mental illnesses are either pre-existing species or meticulously sculpted forms from shapeless material.

The exploration of alternative diagnostic systems in diverse geographic and historical contexts unveils the rich tapestry of cultural influences. Looking back through history, it becomes evident that the understanding of mental health and illness in earlier periods did not align with modern perspectives. Ancient traditions, such as those in traditional Indian medicine (Ayurveda), shed light on distinct cultural psychologies that shaped both normal mental health and elaborate systems for treating mental illness.

In the context of traditional India, Ayurveda emerges as a scientific milestone, intricately weaving together philosophical, religious, and ethical dimensions to form a comprehensive approach to mental health. The holistic framework of Ayurveda encompasses values emphasizing responsibility to family, caste, and village. The science of life, Ayurveda, not only recognizes mental health but also provides a moral and spiritual foundation for well-being. The Ayurvedic perspective, rooted in ancient scriptures, delves into the complex interplay of physical and mental elements, offering insights into various mental illnesses.

Ayurvedic literature categorizes mental illnesses as both endogenous and exogenous, based on the factors like humors, intense emotions or possession. The descriptions paint clear pictures of the symptoms, highlighting on a holistic model approach to the disease. Ayurveda recognizes the involvement of non-organic agents, which establish a bridge between mental health and also moral action. The paper demonstrates the subtle nature of text within Ayurveda, for instance how karma affects the mental health and also extends outside physical boundaries.

However, the article goes beyond to discuss TCM where it is very diverse and has evolved over the millennia. Unlike Ayurveda, TCM does not divide the mental illnesses but incorporates them into the larger picture of bodily functions and external factors. The paper emphasizes that the mental illnesses in TCM are not isolated entities, but are aspects of general disease problems discussed through theoretical principles governing physical disorders.

The discussion reaches on the public perception of mental illness, particularly in contemporary China as psychiatric stigma is a heavy load for many families. The cultural emphasis on social responsibility and also conformity deepens the shame that is prevalent in mental illnesses making it very difficult to measure untreated disorders precisely. The paper admits the absence of discussions about modern concerns, including depression, neurasthenia anorexia nervosa and suicide that have seemed to become a crucial aspect in understanding the mental health issues at large.

Finally, the article offers a sensitive analysis of the mental health ideas in native Indian and Chinese communities where it is clear that culture influences societal ideals. Ayurveda and TCM are the windows to ancient knowledge, providing a bridge between the historical views of the mind’s complexity.

(Sarma, D. R., Ali, K., & Sarmah, J., 2016) This paper highlights the practice of ancient concept of mental health termed as Satwavajaya chikitsa and its current practice in the contemporary science as Cognitive Behavioral Therapy (CBT) for the management of psychic disorders.

Ayurveda is considered therapeutic as well as preventative modal of healthcare for the holistic treatment and also prevention of numerous diseases. It centers on the balancing of body, mind, and also soul for ideal health. Daivavyapashraya, Yuktivyapashraya and Satwavajaya Chikits creates three treatment modalities that are proposed by the Ayurved. Satwavajaya, a psychosomatic-spiritual therapy plays an very important part in maintaining both the physical and mental wellbeing as one of the main nonpharmacological treatments for diseases. Though psychotherapy in the Western medicine is relatively new, the psychological treatment of disease was already known to Ayurveda long ago. Modern psychotherapy techniques, especially Cognitive Behavioral Therapy (CBT), combined with the age-old knowledge of Ayurveda produces a very potent combination. This paper is only to bring forth the timeless concept of mental health referred as Satwavajaya Chikitsa and its modern day practice of Cognitive Behavioral Therapy for treating behavior-related disorders. The study includes analysis of the literature on traditionally practiced psychotherapy, scrutiny of Ayurvedic classical texts pertaining to Satwavajaya Chikitsa and a comparison between the treatment principles involved in both forms.

In the field of contemporary psychology, cognitive-behavioral therapy (CBT) can be recognized as a treatment aimed at helping people cope with stress or anxiety by correcting mistaken perceptions and unsuitable behavior. This kind of talking therapy, founded upon the integration between basic behavioral and cognitive assumed concepts is based on connection among thinking ideas; feeling emotions or craving behaviors. CBT comprises two psychotherapeutic techniques: Both Cognitive Therapy, which focuses on changing unhelpful thinking, and Behavioral Therapy are concerned with analyzing a behaviour and modifying it. CBT is efficacious for many conditions, including mood and anxiety disorders, addiction, as well as psychotic disorder; the management of insomnia also benefits from this psychological method. The paper highlights that CBT is not merely to diagnose a particular disease but the treatment of people as whole, areas needing adjustments which are obtainable with a structured assessment process following certain steps.

The discourse touches on Satwavajaya Chikitsa, one of the oldest concepts of Ayurvedic medicine that emphasizes controlling the mind from indulging into unwholesome activities to gain control over mental state. Moreover, the Ayurvedic medical practitioners realized how imbalances in the three Gunas of mind—Satwa, Raja and Tama —influenced mental health. The paper compares the tenets of Satwavajaya Chikitsa with three underlying CBT constructs. The Satwavajaya system, on the other hand, is aimed at correcting maladaptive thinking

through spiritual knowledge philosophy and fortitude remembering and concentration. The ending shows the parallelism of Satwavajaya Chikitsa and Cognitive Behavioral Therapy, identifying a comprehensive strategy—Psychoveda to restore meaningful information about mind dynamics that can cause psychological disorders.

(Bagali, S.S., Baragi, U.C., & Deshmukh, R.A., 2016). Health encompasses more than the mere absence of illness, it is a holistic state of well-being, covering physical, mental and social aspects. The Mind, also known as Manas or Satwa, plays a role in preserving health, despite the presence of physical disease/disorders. Contemporary living, characterized by stress, has led to a surge in psychological disorders, affecting around 450 million people, with almost 1 million succumbing to suicide per year (WHO). Nowadays, lifestyle stresses are breaking the natural balance of the mind. While modern science provides treatments, Ayurveda, stands out as presents potentially superior modalities for controlling or curing these disorders. Satwavajaya Chikitsa, an innovative non-pharmacological approach, appears particularly promising. This treatment is based on mental health by regulating the mind and/or redirecting it from undesirable thoughts. Ayurvedic texts elaborate on this, treating mental disturbances similar to physical ailments. Ancient examples such as Lord Krishna advising Arjuna in the Mahabharata, etc. demonstrate early forms of counselling. Although Ayurvedic literature provides concise insights into Satwavajaya, methods from different sources used in different ways, may be considered psychotherapeutic approaches. Attaining Satwavajaya involves developing qualities like knowledge, wisdom, patience, memory, and concentration while steering clear of mental errors. Essential elements include compassion and a positive approach to patient interactions, creating a comforting doctor-patient relationship and so on employing psycho-supportive techniques like assurance and consolation. Other methods, including the dissemination of religious or moral learnings, telling myths, and providing mental or physical treatment. Shock and its treatment through recreational and psycho-shock regimes are the field of Satwavajaya. To Satwavajaya Chikitsa provides an unique non-pharmacological method with high prospect. It has the potential to be shown particularly useful for the effective treatment of mental disorders, to create a balance within or between persons and their environment, thus attenuating risk for mental illnesses and enhancing overall well-being.

(Rhoda, D., 2014). Ayurveda employs natural remedies, herbal medicines, and lifestyle practices and modifications to facilitate healing across the body, mind and soul. Its popularity has surged in the United States, with increasing recognition of its diagnostic and preventive

potential for consumers, therapists, researchers and public health authorities. The concept of tridosha according to which, a person consists of a mixture of elements—vata, pitta, and kapha. Imbalances in these elements cause doshas, these doshas govern an individuals characteristics, activities, and health patterns. Early genomic research hints at potential correlations between doshas and individual genetic patterns, other studies investigate the use of doshic theory on the heterogeneous, complex, and multimodal problems, to name a few, and of gene expression patterns within certain subgroups, among the dorsolateral prefrontal cortex populations. Ayurvedic interventions are under evaluation for effectiveness in the realms of medical and psychological subdomains, although this research can either focus on extracting individual therapeutic components or address the existing subdomain complexities or tensions in a more seamless way contrary to Ayurvedas holistic philosophy. A more fruitful exploration might involve pairing Ayurveda with a transpersonal (holistic) psychological perspective, e.g., transpersonal psychology).

(Ojha, V., at el., 2023). Adravyabhuta Chikitsa, division based on form, in particular, a system of non dimensional aspects and involves treatments without drugs or pharmacological approaches. This type of therapy involves a range of modalities including the physical, the mental, the spiritual, and the religious. Unlike pharmacological dependent Dravyabhuta, Adravyabhuta Chikitsa is based on drug-free or non-pharmacological methods. These treatments play a complementary role in addressing certain diseases and can be used as a basis or constituent of a treatment strategy for particular diseases without use of herbs, drugs, or agents, Adravyabhuta Chikitsa has a beneficial effect on body functions through non-drug therapies. These therapies impact physical health, maintaining body tissues balance and doshas equilibrium. Examples include exercise, sleep, fasting, and allowing the bodys natural needs. Mentally, non-pharmacologic interventions improve mental health, strengthening the minds sattva quality while balancing rajas and tamas. Psychotherapy, counseling, meditation, and positive social interactions are in this category and can prevent and treat several psychological issues.

The combination of the physical and mental doshas highlights the need for non-pharmacologic measures in maintaining balance and treating disorders. Religious and divine therapies operate on the basis of prabhava, a unique effect beyond logical explanation. These interventions enhance sattva quality and are believed to influence cosmic rays from different planets, acting on exogenous forces. In terms of pathology and treatment, physical exercises, such as aerobics

and yoga, are known to have the positive effects, including blood glucose control and insulin sensitivity levels). Adravyabhuta Chikitsa continues to be a core component of Ayurvedic therapy whereby mental, physical, and psychosomatical (i.e., four "io" impairments are targeted. Synergy between Dravyabhuta (therapeutics of medicine) and Adravyabhuta (non-medially treatments) Chikitsa represents a comprehensive approach to treating various diseases. This combination aligns with the primary aim of achieving Dhatusamya/balanced body constituents.

In conclusion, Adravyabhuta Chikitsa plays a vital role in Ayurvedic treatment, offering non-drug therapies for mental, physical, and psychosomatic well-being. The integration of these therapies with modern practices highlights an integrated concept of healthcare, which leads to prevention and treatment of diseases. The merging of Dravyabhuta and Adravyabhuta Chikitsa is a clever and efficacious to relieve the patients of their sufferings strategy for addressing a wide range of clinical conditions.

(Avasthi, A., Kate, N., & Grover, S., 2013)The practice of psychiatry in India is governed to a large extent by western ideas of emotional health and illness, frequently bypassing the influences of religion, family. Eastern philosophy and traditionally based medicine, for instance, in the treatment of mental health. India, as it is characterized by a rich mix of cultures, languages, ethnicities and religious backgrounds has its own kind of resemblances. The Indian medical system and the application of traditional approaches in the field of mental, i.e., Yoga and meditation as mental health therapeutics, is in focus control. This article explores how the concepts of mind and mental health are perceived within the Hinduism, Indian culture, and Indian medical systems share a framework. Additionally, the article highlights how these Indian ideas can be transferred into the role of modern psychiatry.

In conclusion, India is rapidly developing economically while still cherishing its rich history, traditions, and philosophies. The mean Indian displays multimodality and considerable variability from the generic American and European counterparts, thus holding different philosophies, needs, and support systems. Acceptance of Western ideas of mental health care without critical reflection will be unwise and counterproductive. Indian clinicians ought to welcome an expansion of Indian thinking into their work, even when it is potentially challenging to do training in contemporary Western psychiatry. Moreover, it is essential to critically examine the applicability of methods like yoga and Indian psychotherapy models to validate longstanding principles and philosophies, rather than dismissing them as third-world

superstitions. As a nation, India has It has become a rising superpower, and that it should also appreciate its singularity, and cherish its traditions and accept them as an essential element of its health system.

(Tripathi, J.S., 2012). The paper examines Sattvavajayas ideas and fundamental concepts while shedding light on its current applicability and therapeutic uses. Ayurveda does not rigidly segregate mental and physical illnesses, presenting a flexible psychosomatic approach that blends both aspects. Ayurvedas approach to treating psychological disorders is holistic, using pharmaceutical, spiritual, and psychological techniques to completely cure the condition. In Sattvavajaya Chikitsa, the psychotherapeutic aspect is included. The paper explores the traditional ideas of Sattvavajaya, describing its core principles, highlighting its applicability in the modern world, and delving into its therapeutic uses.

The foundation of Ayurvedas strategy for treating mental and psychosomatic conditions is revealed to be Sattvavajaya Chikitsa. Its scope includes the treatment of physical problems, acknowledging the inherent connection between stress and a variety of diseases. Supportive therapies like assurance are beneficial for patients with a number of medical illnesses. This therapy has several aspects, as the paper discusses, and there are many references to it in Ayurvedic classics and ancient Indian literature. More research and real-world implementation are needed. Revealing these references may provide fresh perspectives on contemporary psychiatric procedures. Sattvavajaya Chikitsa is in a position to redefine the art and science of psychotherapy by providing a novel viewpoint on therapeutic treatments for psychiatric and psychosomatic issues. Its use into therapeutic procedures represents a novel advancement in the field of mental health research.

(Harisoorya,A. U., & Vidya,N., 2022).Western concepts have had a major impact on psychology practice in India and around the world, generally ignoring the importance of eastern philosophy, culture, theology, and traditional medicine in comprehending and treating mental health conditions. Examining the ways in which Hinduism, Indian customs, and traditional medical procedures support the study of the psyche and psychological health from an Indian viewpoint is the primary objective of this paper.

This study synthesizes important ideas from many schools of Indian thought regarding human character and behavioral patterns using secondary data from reliable sources. It becomes clear how much knowledge is ingrained in Indian beliefs, which have promising therapeutic benefits for psychiatric treatment. The uncritical adopt of western ideals in mental healthcare has been

challenged in the paper, which highlights the significance of incorporating Indian concepts into psychological therapy. In order to confirm their applicability and prevent them from being written off as remnants of third-world mysticism, it promotes an unbiased evaluation of centuries-old ideas, such as yoga, meditation, and Indian psychotherapies.

In the context of Indias rapid economic growth, the nation retains its rich heritage, customs, and ideologies, making its people distinct from those in the West. The study advises Indian psychologists to be adaptable in integrating indigenous ideas into their work and emphasizes the need to refrain from blindly applying western norms in mental health care. It highlights how crucial it is to carefully consider the applicability of traditional ideas, like yoga and meditation, in order to maintain and defend them as essential elements of Indias distinct identity.

(Lata, S. et al., 2023) Researchers discussed about Bhootvidya, the unappreciated branch of Ayurveda, and its potential to treat mental diseases in this article. The foundation for Ayurveda, was established by the Vedas. Lord Brahma remembered Ayurveda, and passed it down through "Gods" including Daksha Prajapati, Ashwani Kumar & Lord Dhanvantari, as per the Sushruta Samhita. The recipients of this sacred knowledge were followers such as Sushruta, Gopurakshita and other renowned figures like Opdhanev, Oorbha and Pushkalavat.

The eight branches of Ayurved include Kaya Chikitsa (Internal Medicine), Salya Tantra (Surgery), Shalakya Tantra(Head and Neck Diseases), Bhoot Vidya, Kaumarbhritya ("Pediatrics"), Agadung Tantra for toxicology, Rasayana Tantra for rehabilitation, and Vajikaran Tantral.The treatment of mental illnesses that are safe and long-lasting is facilitated by Bhoot Vidya, a crucial branch of psychotherapeutic science.

Researchers explore the overlooked but essential components of Ayurvedic medicines Bhoot Vidya branch in this work, including how well it treats and prevents mental health conditions. The balance of metabolic systems, eating patterns, Dhatus, detoxification systems, and overall wellness are all factors that make Bhoot Vidya significant. Ayurvedas holistic approach, which is especially evident in Bhoot Vidya, addresses mental health by acknowledging the connections between various elements that affect general wellbeing.

Significance of The Study

The study embarks on a journey of new classification and therapeutic developments in mental health through a systematic analysis of ancient Indian medical texts like Ayurveda. This study

is an effort to identify previously undiscovered patterns and classifications, establishing the framework for innovative therapeutic approaches based on conventional wisdom but relevant to contemporary mental health procedures.

Ayurvedic texts contain a wealth of modalities, such as mind-body practices and lifestyle advice. Examining these traditions may open up new path for mental health treatment, extending the range of options beyond traditional approaches.

A key component of the research is the concept that ancient Indian medical knowledge can be combined with contemporary psychiatric techniques. The goal of this integrative method is to develop a more comprehensive framework for diagnosing and treating mental health issues. In order to provide a comprehensive and patient-centered approach to mental health care, it anticipates cooperation between contemporary medical experts and traditional healers.

The work has practical consequences in addition to advancing academic research by expanding our understanding of traditional medicine and mental health. The study has practical implications in addition to advancing academic research by expanding our understanding of traditional medicine and mental health. The practical components of mental health care could be greatly impacted by the incorporation of ancient knowledge into modern mental health procedures, which could improve treatment outcomes and patient satisfaction.

Objectives

1. To study the concepts and diagnostic methods of Ayurveda with a special emphasis on Tridosha and Trigunas concerning mental health.

2. To explore the diagnostic methods of Ayurveda with emphasis on Bhoot Vidya.

3. To compare Ayurvedic classifications of mental health disorders like Unmada with DSM-5 categories to recognize similarities and differences.

4. To develop an integrative diagnostic framework combining Ayurvedic and DSM-5 classifications.

Methodology

The research will employ a multi-faceted approach, including systematic literature reviews of classical Indian medical texts, qualitative content analysis. Primary sources such as Ayurvedic texts (e.g., Charak Samhita, Sushrut Samhita, Vagbhata, Ashtang Hridayam and Bhela Samhita) and other relevant manuscripts will be critically examined. Personalized individual

Interviews with Ayurvedic experts and mental health professionals will be conducted to gather contemporary perspectives on the integration of ancient wisdom with modern practices. Examining a few case studies with symptoms mentioned in ancient texts. Developing new classification and diagnostic methods using these texts as base.

Research Design

This study is descriptive qualitative research, seeking to uncover diagnostic patterns, classifications, and therapeutic techniques within traditional Indian medical texts.

Scope of the study

The present study begins an exciting exploration of the historical riches that flower from the traditional Indian medical publications, such as Ayurveda texts. It aims at revealing the practices, guidelines for identification and treatment of mental disorders initially formulated hundreds of years ago to become an old tradition.

The study unveils a holistic embarkation of Ayurveda texts, seen principally through Charaka Samhita and Sushruta Samhita. The complexity results in exploring the many facets, that is developments, disease profiles as well as treatment fashions also to thereby find the depth of sophistication hidden behind those antiquated scripts.

However, an interesting finding from different perspectives related to Ayurveda that is emerging as the contrast between the research and interdisciplinary views is being woven together. This homogeneous amalgamation makes the union between ancient medicinal understanding of what constitutes an affliction and modern mental health ideas, opening the landscape to accommodate both orthodox and dogmatic connotation.

Emerging from the cultural and philosophical rationale underlying the occidental concept of Indian medicine, it seeks to unravel how mind interrelates with body. It peers into holistic views, so indissolubly incorporated in Indian philosophy to detect what role does these principles play regarding the strategy of diagnostics and treatment tactics for mental health disorders.

The study benefits from an additional depth-creating expert interviews with Ayurvedic practitioners. Such voices help reinterpretation and contextualize ancient texts with the realm of contemporary contents, which yield important insights that might be practiced as well. By widening its focus on a worldwide scale, the study will place diagnostic and therapeutic practices in traditional Indian medicine alongside other contemporary healing systems from

various culture groups. Comparing the commonalities and the difference, ergo, cross- cultural data increase overall cross-cultural insight into an international nature of mental health care. The specificity of the study lies in the fact that, going beyond theoretical worlds, it discusses practical implications that have the goal to join old and new wisdom, sharing their traditions with each other.

By expanding the body of knowledge in mental health diagnosis, this work will prove to be a significant contribution. Examining old Indian medical texts not only provides fresh perspectives but also lays the groundwork for further study, bridging the gap between conventional wisdom and empirical methods.

Limitations

Many limitations exist within the proposed research about using traditional Indian medical texts for mental health diagnostic methods and therapeutic solutions. The study requires an acknowledgment of these constraints to achieve a complete research understanding of the subject. Here are some potential limitations

1. Textual Interpretation Challenges

The ancient Indian medical literature especially Ayurvedic texts involve complex and sometimes metaphorical language. A precise interpretation of the texts requires successful understanding of their original meanings. Subjective analysis and incorrect readings might produce incorrect results that affect the studys validity measures.

2.Cultural and Historical Context

A distinct historical and cultural background from present times could affect these written texts. Modern mental health viewpoints require specific adjustments for some practices and beliefs described in traditional texts.

3.Lack of Empirical Evidence

Some historic written materials fail to demonstrate experimental proof showing the success rates of their diagnostic and therapeutic methods. The traditional texts lack scientific validation so readers today may doubt the reliability of these findings in modern medical science.

4.Generalization Challenges

Various and multiple medical recommendations and practices appear throughout ancient textual sources. Understanding traditional knowledge across various texts by generalization can result in diminishing its diverse nature. Each text within this study must receive individual attention regarding specific cultural and regional variations.

5.Integration with Modern Practices

Few challenges arise when attempting to connect ancient Indian medical heritage with contemporary psychiatric treatment methods. Modern mental health treatment function based on different principles than the traditional model so several practices may conflict with present-day therapeutic strategies. Cautious thought processes are needed to reach equilibrium between tradition and modernity.

6.Limited Accessibility of Manuscripts

The available research possibilities regarding original ancient manuscripts present barriers since relying on translations or secondary sources might contain interpretive errors. The availability of complete authentic original texts affects how many details can be examined and studied in research.

7.Cross-Cultural Variations

Diverse mental health principles exist between different cultural communities. A worldwide adoption of traditional Indian medical knowledge encounters various difficulties in obtaining universal acceptance. The findings become difficult to generalize because various cultures understand mental health in different ways.

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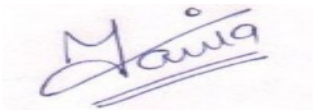

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